Mathew the Publican.

A FVNERALL SERMON,

Preached in S^t. STEPHENS Walbrooke the 11. of March 1615.

By E. V. sometimes Fellow of S^t. IOHNS Colledge in CAMBRIDGE.

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Christian Reader,

I Doe preſent a lame Sermon to the publique view of charitie: I hauing occaſion to read a part of S. Bernard the weeke before Palme-Sunday, I thought to print it, falling vpon that place, where I found the Aſſe vpon which Chriſt rode to Ieruſalem. That ſince I alſo had to deale with ſome that had giuen forth euill language, and obiections, as though I had emblazon'd the Dead contrarie to the Rule of charitie, I pleaſed my ſelfe with

In Dominic. de Ram: Palm:

Malè ſonoros rugitus.

the ſaying of Elias, I am not better then my fathers, I am not worthy to be called his ſonne. *who had ſome like aſperſions caſt vpon one of his ordinarie Sermons concerning the validitie of an Oath adminiſtred by a worthy Societie, which drew from him a few papers, deliuering the* naked Truth, ſuch nakedneſſe not to be aſhamed, *though before it had been beſpeckled with imputations of weaknes in that point, as with the breath of Dragons: Mine was deliuered in that place where his truly deuoted Pariſhioners of* S. Stephens, *had lately ſeene him with loue and reuerence, full of the holy Spirit within breake into the face of an Angell without. The candor & truth of his heart to ſparkle*

D. Fen: Ser: dedic: to the *Grocers.*

Act: 6. 15.

ſparkle into his very forhead, to ſtone as it were, his aduerſaries in that point with the torment of Enuie, and the reuerberation of that which was obiected. If he had liued I had been ſtrong againſt obiection: They and I may mingle our Teares with his Aſhes, and make our ſelues a drinke of bitternes that we may not forget him: Dolemus ablatum, ſed non obliuiſcimur quod datus eſt: *yet in his aſhes I may finde ſome ſparke of confidence to fire ſuch open ſinnes as I reprooue: and ſo let me returne to my firſt meditation, and thus I anſwer. To imply nothing in a funerall Sermon, To lye in the Pulpit, To paſſe ouer a ſinne vnto which I was directed by the finger of the Spirit in the ground of the Text, that*

had beene want of charitie indeed, which as I conceiue consisted at that time especially being openly knowne in speaking the Truth vnto men, and giuing the Glory vnto God. Now let me a poore imitator of Christ tell you, that those that did kicke against me, were certainely men of thicke skins and hard hearts, most fit for the rodde and the spurre: vpon which if Christ himselfe should sit in the spirit of Reprehension he would be burthensom. It were to be wished that these Beasts were turned into Men, and not Men into Beasts, that they might be of those that went before Christ, and followed after him, and beside him, to looke vp vnto him that preaches their saluation, and not like drossie Iades looke down

to

to the earth in discontent and murmuring, when the Burthen of the Lord *is vpon them: And so to be wished, that this sinfull Citie would consider how Sathan derides them on the stage, Christ onely rides them with the rod of preaching and discipline, and would not forsake them, if they would endure him patiently, serue him in feare, and reioyce vnto him with reuerence, then should they not perish out of the right way, then would not God in his fearefull wrath driue them as beasts vnto thornes and thistles, to feed vpon their owne pleasures and lusts of the flesh, choking the word of God at home, when it hath beene powerfully deliuered in the Church abroad: Accept this I pray you, begun and ended in those*

few

few houres that are allotted for priuate Funeralls, plaine for the vnderſtanding, profitable for the conſcience, to ſtrengthen me, to glorifie God for the ſuſpenſion of that iudgement, which hangs ouer the Land like a cloud of fire. Amen.

From my houſe at *Chigwell*,
this 22. of March.

A FVNERALL SERMON.

MATTH: 10. verſ. 3.

Matthew the Publican.

THis Goſpell is the Goſpell of *Mathew*. This chapter is the firſt Commiſſion of the Goſpell: This verſe is a part of the catalogue in the commiſsion, and in this catalogue, I finde my Text to be *Mathew the Publican.*

He made a banquet to feede his Sauiour in the 10. verſe of the 9. Chapter: And in this verſe he hath made as it were a peece of *Ezechiels* rowle to inſtruct vs: that he left not his office but he changd it for a better: and in this ſenſe and no other: that before he ſate a Publican for the gaine of money, and here he ſtands a Publican for the gaine of ſoules: this hee Math. 9. 10. Ezech. 3. 1. 2. 3. *Non munus reliquit, ſed mutauit.*

did to glorifie God, to ſaue vs; though with his owne ſhame vpon this Record in the text, which is *Mathew the Publican.*

Giue me leaue to diuide it, as the world doth vs in contempt. (Setting his place aſide) There are 2. parts in two words, 1. *Matthæus.* 2. *Publicanus.* 1. How *Mathew* doth deſcribe himſelfe. 2. How the *Holy Ghoſt* doth endite him. The firſt without the *addition* of a better title. The ſecond without the *extenuation* of his ſin: And what *Eraſmus* meanes by ὁ καὶ ὃς, *Which was a Publican*, we know not, except it bee to paraphraſe or to excuſe vs, if we put in by the way: *Which was a Publican, which was a Sinner.*

Two things befit me at this time, *Docere, Lugere*: To take vpon me the office of a *Teacher*, or a *Mourner*: Either to reprooue or remember ſinne: I hope my Text will beare it; If you haue ſo much charity to remember, *qui fuerat Publicanus*, I may proceed to bloome the branches:

Bern. ep. 89.

1 *Humilitas Matthæi.*
2. *Veritas Spiritus Sancti.*

1. *Into the humilitie of Mathew.*
2. *Into the veritie of the Holy Ghoſt.*

And

And this humilitie doth bring as it were by the ſide, a thansksgiuing: Thankefulneſſe ioyn'd with humilitie, for when we conſider that all comes from God, we are caſt downe with the knowledge of our own want, and ſo returne the thanks to him that gaue the ſupplie: Humilitie the ground of all, Thanksgiuing the end of all. Thus we make it good out of the firſt part.

1 He calls not himſelfe *Leui*, not here amongſt the Apoſtles, not as *Marke* doth entitle him, but *Mathew* his old name. *Leui* an honorable title not fit for a *Publican*: for if I be not deceiued, the name of an *Extortioner* is not worthy of the title of the Prieſthood; there's his Humilitie. Marc: 2.14.

2 And yet he doth not forget *Mathew* which was a *Publican*. *Mathew* a name which ſignifies the *Gift of God*; As thogh this were the end of all his name or rather of his Vocation, to returne all to the glory of God. There's his *Thanksgiuing*.

1 Before he had ſaid, *He ſaw a man*: Not a Iew: A man in this maſſe of cor- Mat: 9.9. non Iudæum, ſed hominem.

ruption indeed not deseruing a *Name*; Yes further in this Chapter, he will not be an Apostle, but in the first verse a Disciple. Not a Teacher, but a Learner. There's his humilitie.

Non Apostolus sed μαθητης.

2 But for the reuerence to his fellow Disciples, and to illustrate the mercy of God, and to set forth the grace of Christ in two things alluding to his name. 1. *Quod accepit.* 2. *Quod accepit à Deo.* A gift he had receiued, and receiued it of God. He lifts vp his eyes to the hills, for he had it from aboue: He makes a feast to Christ, and his Companions, to welcome Christ, to bid the other farewell, as *Elisha* did when he was called by *Elias*: *Ille ab aratro, Hic à fœnore*: This from the Custome: He from the Plough: the Plough had not gained so much to *Elisha*, as he had gotten by the seat of oppression. There's his thanksgiuing.

Psal. 121. 1.

Im. 1 17.

1. King. 19 19. 20. 21.

Both together make two conclusions, out of two grounds:

1 Hee that doth affirme himselfe to haue that which he hath not, is guilty of rashnesse.

Qui habere se affirmat, quod non habet, Temerarius est.

2 He that doth not confeſſe himſelfe to haue that which he hath is guiltie of vnthankefulneſſe. 2 *Qui non confitetur ſe habere quod habet, ingratus eſt.*

The firſt concluſion is

That we are not to account our ſelues good for the good things which we haue done, becauſe in the 1. *Corinth.* 4. 4: *Though a man know nothing by himſelfe yet is he not iuſtified thereby (but he that iudgeth mee is the Lord:)* A man that knowes nothing by himſelfe in his own conſcience, in that is not altogether iuſt; for the adminiſtration of a good conſcience is not that vniuerſall Iuſtice, nor the Sence of that conſcience, though it be a thouſand witneſſes will aſcertaine a man of his iuſtification ſo well, or ſo farre, as the teſtimonie of faith and the holy Ghoſt. The conſcience tells vs for the moſt part that wee are Publicanes and Sinners, but faith tells vs we are iuſtified in the blood of Chriſt, and that we were once ſo: *Fuerat Publicanus*, it is no more but thus: Howſoeuer the teſtimonie of my conſcience be a glo-

rious

rious witneſſe, and I can ſay *nihil mihi conſcius ſum*, yet

I know that I ſhall be a partiall Iudge in mine owne cauſe.

I know that howſoeuer I haue the gifts of grace in me, yet I am a Sinner by nature.

I know there may ſome ſecret ſinne lurke in mee which is not yet diſcouered by God.

It may bee the ſinnes of another man lies vpon mee, becauſe I haue not prayed for him, I haue not reproued the ſinne when it was committed.

It may be I am guilty of the ſinnes of Omiſſion, I haue been not a Factor to my Lord and Maſter but an Actor, In my priuate familie I haue brought no reall profit of theſe gifts and graces that God hath giuen me as Factors doe, but haue acted mine owne part and no more.

Non Factor ſed Actor.

And therefore howſoeuer I can ſay I am the childe of God: I am of the true Church: I was a Blaſphemer as *Paul* was a Perſecutor, yet heare what *Iob* ſaies in his

his diſtracted ſpeach betwixt Hearing and not Hearing: *That though he were ſure that God had anſwered him in his praiers, yet he durſt not pronounce himſelfe to be iuſt*: for a man is ſo poized betwixt his praiers and his ſinnes, that he knowes not which is the ſtronger. He ariſes vp vnto heauen and goes vnto the depth below: Hee thinkes ſo highly of the goodnes of God, So lowly of the weakneſſe of man: So religiouſly of the nature and efficacy of prayer, So wiſely of the holineſſe and perfection of his owne workes, that he giues no more to them then they deſerue, or leſſe if it may adde any thing to the glory of that goodneſſe which doth giue them. Thus he riſes in praier, and falls in temptation after praier, and therefore let any man take theſe two things: a good *Conſcience* before God: a good *Report* before men, and then wee neede not account our ſelues good, Goodneſſe will ſpeake for it ſelfe: if wee do, the iudgement of God will ſpeake againſt vs, which neuer cleares vs but when we condemne our

Iob 19. 15. 16.

Inter vitia & vitia.

Inter votum & profectum ex Aquin. 2. 2. q. 83.

our ſelues, for hee that iudgeth me is the Lord.

Application. Now as *Moſes* wiſt not that his face
Exod. 34. 29. ſhined: he knew not, all the people ſaw it: ſo it is not good for a man of excellent gifts to know himſelfe too well: and therfore it is not good in a like proportion to know them ſo well, as to bring him to his height of pride to condemne others;
1. Corinth. 8. 2. The reaſon is 1. *Cor.* 8. 2. *No man knowes himſelfe as he ſhould know*; and therefore no man can know others ſo far as to condemne them. Condemne them a man may ſo farre as in the iudgement of priuate charitie or outward policie either Eccleſiaſticall or Ciuill he may determine them by their Spirits or by their Faith, by that which they are or that which they profeſſe to be, good or bad. But to make a man a Reprobate, for a knowne ſinne, a ſinne of cuſtome, a ſinne of ſcandall: as take theſe two, the ſin of Drunkenneſſe and Profaning of the Saboth (I match theſe two together like *Noé* and *Cham*, or rather like *Lot* and his ſonnes in law,

Cuius Spiritus or *Cuius fidei.*

law, for now, alas in these as was in *Sodome*, there is the libertie and impudence of sinning. *Ex Gregor.*

But to make a man a Reprobate for such a sinne, or to compare thy selfe with another as the Pharisie dealt with the Publican, I am afraid that this insolent Iusticiarie carries behinde him a long train of inconueniences: As to vsurpe the iudgement of God, or to take vpon thee the power of Gods law, for he that iudges his brother doth *iudge the law*; that is, he that iudges or condemnes according to the Person and not the matter, he is not a doer of the law but a Iudge of the law, & this is a rule *that whosoeuer doth iudge personallie doth not loue equallie*, This is to thrust more knowledge into thy breast then that little vessell can hold, for as in the outward vaile of the Tabernacle there were sockets of Brasse, in the inward of siluer: God doth adorne for the most part that which is within: A man may seeme to be as hard as Brasse with the outward custome of sinne, yet he may sound with Iam. 4. 11. Exod. 26. 35.

the confeſſion of ſinne, like ſiluer within. And this is that iudgement *ſecundum faciem*, ſpoken of in *Iohn* cap. 7. 24. againſt thoſe wildfire tongues that do condemne when they conſider the outward fact, and no more: Not the Circumſtances of the fact which may leſſen it: Not the intention which might be well propounded, though a fault in the action it ſelfe: nor the cauſe, nor the euill company, nor that it was done after a vehement temptation, or done by reaſon of ſome violence offred, or ſuch a circumſtance that doth excuſe from ſo much, though not from all.

Ioh. 7. 24.

à tanto non à toto.

3 By this may all the world take notice of thy weakneſſe, that makes the ſinnes of others though neuer ſo litle, to bee great, and thine though neuer ſo great to be little, or none. Hereupon it often comes to paſſe that ſome will condemne a man to be a Publicane, vnder the pretence of compaſſion, like as when all the heate is ſent to the outward parts of the body, the bowels are cold within. Such

a man is a Drunkard, or an Adulterer, (*I pitty him*) *I wish it were otherwise, I loue him well, I pray you speake not of it*: O Lord that Malice should thus be proud of the mantle of Charitie, and that men should haue such outward mercy vpon others, whiles their pitty to themselues is cold!

It pries too farre into Gods secrets, to make a man a Reprobate; which we shall neuer know, nor all then, vntill the curtaine of heauen be drawne, and we let in body and soule to rest with the Bridegroome for euer. A vaile there was, before Christ was couered with our flesh, In the old Tabernacle drawne betwixt the people and the Priests, betwixt some of the Priests and the Holy of Holies: It is not, beleeue me, for him that hath but an ordinary calling to breake too far into the misteries of God: Not a sanctified, creature, no not a consecrated, no not glorified Angell can leape so deepe into the brest of God to know whether a Publicane or a publique Sinner be a Reprobate or no?

5 Laſtly, It cannot bee without the hate of thy brother: with a deſire of reprehenſion not correction and amendment; without lawfull authoritie, without manifeſt truth of the fault, with a light coniecture, with a few teſtimonies of thine owne malitions obſeruation: And this is the Phariſies skirts that ends in ſuch rents as theſe: It takes away all mercy: It breakes all true ſociety, It is an enemie to all counſell and ſecrecy: to make thy brother for any outward ſinne to bee a Reprobate.

Farre bee it from vs (my brethren) to
Leuit. 13 50. iudge ſo raſhly or ſo quickly: for the Leprous was ſhut vp ſeuen daies, becauſe the Prieſt ſhould not giue raſh iudgement of the leproſie of the body, much leſſe of the ſoule, that's more inward: It were better for vs, if we ſee a ſinne, to diſſemble it, if it be ſo great we can do no better then to thinke: It was a great temptation, what had ſathan done to me if he had the ſame power ouer me? Remember rather
Pſal. 19 12. *Dauids* praier: *cleanſe me from my ſecret faults*, and

and then plucke thine hand out of thine owne bosome as *Moses* did for a signe; and tell me it it bee not leprous with a secret sin or some inclination to that sin which thou condemnst in another. If it bee not so, then write downe thy Brother to be a Leper & a Publican. But beware thou go not so farre, as to make vp thine owne sin with healing circumstances and exceptions and desperately pronounce theirs neuer to be forgiuen, neuer? as though that mercy that *endureth for euer* had an end: One saies that the Pharisie *se solum decipit, quem solum excipit, dum cæteros damnat*: But except thou none: for all men are Liers: All men haue sinned: All men stand in neede of the glory of God: *There is none that doth good no not one*: least thou deceiue thy selfe: for if thou except thy selfe from the common misery, thou shalt be excluded from the common mercy: to breath out the mercy of God and to dissemble thine own priuate misery: this is the true picture of a *Pharisie*, I haue don with him. Let mee close with the Publicane and

A secret in Domine. Exod. 4. 6.

Psal.

Bern. de grad. humilit.

Rom. 3.

then it will not be amisse for vs to thinke how in this place *Matthew* sets himselfe after *Thomas*, one that was not fully conuerted till after the resurrection of Christ, although in the gospell of *Marke* hee is placed before *Thomas*; and how he writes his owne conuersion in fewer and more humbler phrases then is done by *Luke* the Euangelist; though the power of God did neuer shine more brightly in any mans conuersion, except in Paules, he *the chiefe of Sinners*; this *the prince of Publicanes*: and therefore once more, let there be no accusing amongst vs, Sathan is ready enough to accuse, it is he that accuses vs day and night before the Iudgment seat of God: Let there be no crowding to heare of other mens falls, as the deuill did, *Iob* 1. These crowders into other mens sinnes or Gods secrets are but the children of the old Accuser.

Marc 3. 18.

Luk: 5. 27.

Reuel: 12. 10.

Let vs rather thinke our selues the worst of all: not *None* but *Nothing*. And if we haue any certaine euills in our selues, we may without sinne make them greater: if

non οὐδεὶς *sed* οὐδὲν

2 Cor: 12. 11.

if certaine good things, wee may make them leſſe: if any doubtfull euills make them true; euen doubtfull good things account them for none: A good ſimplicitie, to diſſemble good things as though they were not in vs, and to make bad things in others as though they were not ſo; for now *All things are cleane vnto the cleane*, and all things *Are good vnto the good*. It was ſo at the firſt, *Bonitas bonitatum omnia bonitas*, but now it is *Vanitas vanitatum omnia vanitas*. God made vs all good, we haue made our ſelues, not as Saints, but not worthy of the Church; not as men of knowledge, but as beaſts in ignorance; not as men whoſe names are written in the booke of life, but like thoſe who deſerue no better title then the name of ſin and that curſe which hangs vpon it. And this is *Mathæus contra Temerarium*.

As he doth here, Not *Mathew the Apoſtle*, but *Mathew the Publican*.

The ſecond concluſion is of *Thankefulnes*.

To Chriſt a feaſt, to vs a goſpell. *Chriſto convivium, nobis Euangelium*. To Chriſt a feaſt

Mathew the gift of God.

feaſt to giue him thanks for his Mercy, to vs a goſpell to record that thankfulnes: Thankfulnes the laſt thing, and we commonly remember the laſt things beſt: *Moſes* in the firſt booke of the old Teſtament after the Creation ends with a Saboth to the praiſe of God for the greatnes of the worke. And *Mathew* in the firſt booke of the new Teſtament ends his new Creation with a banquet to the honour of his Sauiour, that had done a greater worke, a greater gift; a gift ſurely greater then the offence, not only gifts beſtowed on him that was dead in taking gifts, but alſo power to beſtow the gifts which he had receiued from the firſt giuer vpon others in the 8. verſe, not onely to be raiz'd from the death of ſinne himſelfe, but to raiſe others; not only Chriſt his life to raigne in him, but he to raigne with Chriſt in life: So that as *Moſes* was knowne by his name to God, God had a care to preſerue that callings & names of ſpeciall obſeruation in the old Scripture, might giue this Apoſtle direction to reare

Rom: 5. 15.

Vitijs & Diuitijs.

Exod: 33. 12.

vp

vp his name like a ſigne to all poſteritie of his humble and thankfull heart to God. To teach vs

2. *Nobis Euangelium.*

That a thankefull minde is the very marke of Gods bountie, and therefore take away either *affected* or too much *deiected Humilitie*; the one in thoſe that will diſparage their gifts to this end, that others may make them worthy: The other in thoſe that are ſo baſhfull and weake of ſpirit, that Sathan will perſwade them eaſily though they haue neuer ſo many gifts, yet they are but vnworthy hypocrites: take theſe away and a true profeſſour may ſpeake of Gods graces with *Dauid* in that proclamation, *O come hither all you that feare the Lord, and I will tell you what he hath done for my ſoule*: Some will call this pride, and ſo it is with them that haue more light than heat; in them that will *ſit vpon the ſides of the North, and exalt themſelues aboue the clouds* (*with Lucifer*) that haue light and knowledge enough, but ſit in a cold Region of zeale through a glimmering of ſuperſtition: Its no mat-

Pſal. 66. 16.

Luciferi non Ignifiri. Eſay. 14. 13. 14.

ter, the Sunne of Righteouſneſſe will either obſcure or diſcouer one day, that which is borrowed, or that which is diſſembled: All vaine preſumption and bragging. In the meane time

Aut mutuatum, aut ſimulatum.

What pride is it to ſpeake of a mans conuerſion, and in the time of oppoſition to ſpeake of thy loue to Chriſt, which is more then theſe? what pride is it by a mans owne ſhame to glorifie God? what pride is it for a man to ſay, *I haue been an Oppreſſor, an Adulterer, I was a Publicane*? what pride can there be to ſpeake proud things in the eares of God with an humble heart? what pride in a man whom Chriſt hath brought into his cellar like his ſpouſe in the Canticles of Salomon the ſonne, and he warbles it out with Dauid the Father, *O how ſweet are thy teſtimonies?* or being as it were drunke with the ſpirit of God as the Apoſtles were vpon the day of Pentecoſt, he doth not ſpeake but weepe in recording the mercies of Chriſt vnto his ſoule? what pride is it for a man to ſay, that this very meat whereon

Act. 2.

I feede hath been taken by violence from the poore : (ſuch a dinner ſaith *Chryſoſtome* had Chriſt of *Mathew* made of extorted fleſh, when poore *Simon* the Preacher had trauailed all night and catcht nothing,) Now I beſtow it on the needy: I was an Extortioner, God hath pluckt me from the Cuſtome-houſe of Rapine, and now I will ſpeake of the louing kindneſſe of the Lord, and if he do not beſtow any new bleſsings, I will *Colligere fragmenta*, remember the old, *I will declare thy ſtrength vnto this generation, and thy power vnto all that are yet to come*: I will account it my glory, *Awake my glory*: I will account it my life: *I will not die but liue*, as though I liued to no other end but to praiſe the Lord: Let not, my deare brethren, the running waters ſtand till they corrupt, our prayer aſcends, the grace deſcends; our thanks muſt haue a recourſe like waters vpon the ſhore. To God be glory, to vs be ſhame, in the great congregation, let it be thus: to this end the laſt pillars and perfection of this end; To humble Luc: 5. 8. Pſal: 71. 18. Pſal: 118. 17.

Pet: Sub potenti pa-tenti.

vs vnder the mightie and mercifull hand of God: To diſmay the common aduerſarie: To ſtirre vp the gifts of Gods ſpirit in vs: To gaine a greater exaltation in the life to come; and indeed to litt vp a poore worme from the earth magnifying the Lord amongſt other creatures, as hee is placed here amongſt the diſciples vnto the Angells, whoſe worke is *Gloria in excelſis*: *Glory be to him that ſitteth vpon the throne for euermore*: and this is *Mathæus contra Ingratum.*

The ſecond Part.

The Publican.

2 Veritas Spiritus Sancti.

A Publican he was, the chiefe of Publicans, A Publicane that did receiue the Cuſtomes of the ſhips, ſaith S. *Ambroſe*: that tooke the Tributes on the Land: one that had wreſted all to his owne vſe, *Tanquam ferrum à terra*, like iron from the earth: to Iew and Gentile, to all offenſiue: which though the name of his ſin were neuer ſo odious, yet after his conuerſion, hee is recorded by the ſpirit of God, *Mathew the Publicane.*

This

This is the truth: That the holy Ghoſt in the Scripture doth finger out the faults of his owne children, and makes them to be the penmen of their owne ſhame. *Peter* his Amphibologicall deniall of the perſon of Chriſt in the Goſpell of *Marke* which he is ſuppoſed to haue endited: *Moſes* of his owne faults in the booke of *Numbers*, and *Dauid* in the one and fiftie Pſalme confeſſeth himſelfe to all poſteritie to haue been a Murtherer.

Mar. 14 71. *Non nouit hominem.* Numb. 20. 12. Pſal. 51. 14.

But why? Is it for ſuch cauſes as theſe that they are ſo branded?

1 Becauſe they ſhould be the proſtitutes of God to defame them as he liſt: No ſurely, hee neuer remembers the ſins of thoſe which he loued from the beginning for euer, and therefore their ſhame ſhall not be eternall: Their ſhame like the skins of *Adam*, as monuments of their diſobedience, ſhall waxe old and droppe away: for God will neuer ſhame his own children: the Sauiour of the world will not with a theeues marke burne the members of his owne body: the holy Ghoſt

1

Geneſ. 3.

will not make his owne temples abominable: Not for euer, not ſuch a ſhame as was printed in the skin and fleſh of *Caine*; A ſhame with feare & horror: Not ſuch a ſhame as Sathan markes vpon the laſt endes of the wicked ſonnes of vnbeleife like men on Beaſts, to ſhew they haue the ſtampe of reprobation: they are his owne: Not ſuch as is vpon the heads of the 7. Beaſts in the ſeuenteenth of the Reuelation pitcht vpon the ſeuen Mountaines of *Rome*, as Traytors and Enemies to the Redemption of the bloud of Ieſus: But for other ends.

Gen. 4. 15.

Quemadmodum homines in pecoribus, Aug. in Pſal. 77.

2

2

Caſus non conſilio.

Are theſe ſet out for our imitation, that we ſhould learne to defend our ſinnes, if they were committed by chance, and not by deliberation? No ſurely, this ſauours too much of Gratian and the Schoole that draw a faire vaile of toleration vpon ſinnes that are not fully voluntarie: But for other endes.

Though

3

Though not ſo ſtrictly for imitation; yet is it for excuſe? that for feare of one of Sathans contradictions we might flatter our ſelues in ſinne, when thoſe that were *ſet apart* by God, committed greater: wee ſee the contrary, that God doth not pamper ſinnes, but ſenſibly doth puniſh them more in the Saints then in the Reprobates: the Saints are waſhed in the aſhes of the Red-cow mixed with the Hyſope-water of Bitterneſſe, to make Separation betwixt them and thoſe vncleane Heifers which are made wanton in their fleſh for a finall Deſtruction: theſe are the endes for vs: for God: for vs, to proue our faith to perfect it, to kindle our loue to God, to reueale our ſinnes, to manifeſt our graces. 2 And for God, God hath a ſpeciall end which none ſhall haue but himſelfe: He did direct *Terah* to call his ſonne *Abram*, a great and mightie father; the very tongue of the Idolater to ſet forth his glory, ſo he directs the hands of his chil-

3

Rom. 1.

Numb. 19. 9.

Gen. 11. 26.

children to ſet foorth their owne ſhame: *Mathew the Publicane.*

This is the point.

A difference betwixt the Fathers of the Church, and the writers of Canonicall Scriptures inſpired by the holy Ghoſt

They do excuſe: theſe maiden not
their own faults, my text is a ground,
I proue it in theſe particulars:

1. Tim. 2. 14. The ſinne of *Adam* is excuſed out of *Timothie*, *The man was not ſeduced but the woman*: Becauſe hee did not eate with a Will of tranſgreſſing; not for an inordinate deſire vnto the fruit, but to pleaſe his wife: to pleaſe his wife becauſe ſhee was but one, & it might be, would pine away with melancholie. But in the 5. of the Romaines, God calles it actuall diſobedience, a ſin of excellence to be the cauſe of ſinnes, ſin of death: ſo is it noted out, and he alone: For if *Eue* had offended neuer ſo much by herſelfe, the world had not beene puniſhed: A father not a mother of a familie is the chiefe cauſe of vengeance: ſee how God notes it out as here he doth *The Publicane.*

Rom. 5. 19.

The

2

The drunkenneſſe of *Noé* is excuſed, that he did it of *inexperience*, not *intemperance*: that he was an old man: that the heate of his body, and the vigor of his braine was decaied. But God pictures him out another way: An old man to be drunk, a feareſull thing, a beſtiall thing: the white almond-tree, the Image of the ancient of daies, turned into the Image of a beaſt: an old man to be ſeen drunke *non in lecto ſed in tecto*, with all his nakednes vncouered: a father of a familie to be a ſcandall to all his houſhold: a father to be an occaſion of a curſe vnto his children for euer. See whether God giues him any other garment then here he doth vnto the *Publicane*. Gen: 9.2.

3

Abraham is excuſed for a lye *ſhe is my ſiſter*, for he might diſpoſe of his wiues body as well as ſhe of her maides: Hee was a Prophet, and knew *Sara* would bee chaſt: Hee was certaine God would not ſuffer it; If he ſhould not ſuffer it he might bee guiltie of the deſtruction of his owne life; He knew Gen: 20.2.

that though she had suffered it; it had bin a rape against her will, and so her body should not be defiled with the sinne: And which is a light coniecture; hee feared because that Christ had not yet conquered the brazen walles of death.

A great adoe to blaunch ouer that which God doth not in one sillable excuse: *Abimelech* he doth in the 6. verse *I know with an vpright minde he did it*; not a word of *Abraham*, See how God extenuates his sinne no more then he doth heere *the Publicane*.

4

Gen. 19. 33. 34. Lastly the incest of *Lot* is excused because he knew not what he did; the daughters not for lust, but for preseruation of the world: *Aarons* Idolatrie not because he loued it, but feare made him satisfie the people; *Salomon* his bringing of Idols into the temple, not because he approued them but only in *Gratiam vxorum*.

Finde mee one place where euer there is one tittle to excuse them not writen by the spirit of truth, to mak their faults seem lesse in that place where they are remembred;

It

It cannot be, for repentance is no ſufficient excuſe, becauſe we are to be brought home to repentance by the ſhame of others, as well as by our owne feare; But now alas we are fallen into an age of a company of wiſe Diuines, that when they ſpeake of ſin, they ſpeake out of their Bellies not their Hearts; A dinner or a great Pariſhioner, or a rich friend will make them ſhoote the reprehenſion of ſin like pellets through a trunke with no more ſtrength then will kill a ſparrow; Hereupon we haue ſo many; No ſinnes, ſo many Diſtinctions of ſins; that with a little of *Iezabels* paint, *Adams* weakneſſe in regard of his Wife is called *tenderneſſe*. *Noes* drunkennes is called the *weakneſſe of age*; *Abrahams* lie, *Æquiuocation*; *Lots* inceſt and adulterie, *good nature*; *Aarons* and *Salomons* idolatrie, *policie*; Oppreſſion, Iuſtice; treaſon, religion; ô that their tongues were toucht and their hearts were warmed with a litle of the holy fires, then would they ſpeake to the conſcience not the guts: *Adam* thou art the cauſe of ſinne, *Noé* thou art the leader of drunkenneſſe,

vt Gaſtromanæ.

Abraham thou art the patterne of deceit, *Lot* thou art a propagator of vncleaneſſe, *Aaron* and *Salomon* Prince and Prieſt you are the examples of prophaneſſe; this is *Thou art the Publicane.*

There may be a caſe in which wee may not ſo much as ſpeake of a ſin, or of a ſin in a great man; As the *Cherub* was a name of loue and fauour, and therefore the wings
Exod: 25. 18. were ſtretcht ouer the mercy ſeate: So the *Seraphims* a name of fire and purging zeale, giuen to the Angels in the prophecie of
Eſay 6. 2. *Eſay* let me take them both together, the one as they haue wings to couer the other as they haue fire to purge infirmities and then I hope I may remember your ſinnes and yet be in charity with your perſons, ſince zeale partakes more of loue then any grace beſides. I will begin with loue.

I *The Cherubin.* Is an Apoſtle ſtill the Publicane? It may be a pretence for a wide-mouthd Chriſtiſtian to lay open the infirmities of the ſpirituall Fathers in the Church: but if wee looke vpon the Mercy-ſeat, it tells vs they
Gen: 9. 23. muſt be couered, ſo did *Iaphet* caſt his garment

ment ouer his Fathers nakednes, and *Constantine* one of the seede of *Iaphet* professed, that if he should see a Bishop committing Adulterie, he would rather couer it with his owne cloke then any should be offended. A rule in Christ that did not reproue the Ruler, not presently, not openly, thogh to desire the corporall presence of Christ, was almost as much as to denie him to be a God: And it were to bee wished that those of the abstracted congregation, that haue more of the spurre then the bridle, more of the Bells then the Pomgranates, that they would not ring out the infirmities of the Men of God, before the people: the playing at cards; the hurrying in coaches; the conniuence at the vanitie of apparell in their wiues; the slinking to a play in a darke afternoone; the hunting *cum clamore canum*, with yelping dogs; the riding *cum strepitu armorum*, with swords like hacksters; these are but infirmities, infirmities that hurt none but themselues, except we must needs lay them open in the forme of sinnes to hurt the weaker brethren: if we Luc: 8. 41.

were brethren we would take heed of slan-
1 Sam: 22.9. dering thus by telling of a truth, as *Doeg*: a truth as ill as a lye, worse then *Rahabs* lye, a truth told to bad purpose; *Dauid* had the shewbread, *Abimelech* gaue him the sword; this was a truth but he aymed at the destruction of the Priests. And thus are we serued of those whom by preaching wee haue preserued in the Arke of the Church: It were better that these were passed ouer in silence (I haue named them, because they are so common in the mouth of euerie degenerate Churchling.) For any thing I see, there is no good comes from the reprehension of a publique man in a publique place, or of a priuate fault in a publique place, no amendment of life, but scandall and obduration.

2 *The Seraphim.* But now let me sharpen the point, and lay it at the heart, and then conclude. Giue me patience to be a litle more violent and hot when I fall neere my center.

Applic. 1 The Seraphim doth tell vs: 1. We must not speake too mildly of a sinne, when the sin is open and scandalous. What he did

to

to himſelfe, that wee may doe to others, either in remembring or reprouing: they obiect againſt vs from the old Church, that we ſpare not their holy Orders. And can we? Since that Church in the miſerable time of darknes, when *Hildegardis* had a viſion, in which the Church appeared with a tattred garment vpon her, and duſt which the Prieſts had caſt in her face, cannot yet finde a mantle to couer the faults of her Biſhops: They are the Miniſters of Antichriſt: They canonize and lode their ſhauelings with titles: *Becket* a Saint, yet no mention of his Treaſon: *Garnet* a Saint, yet no remembrance of his conſpiracie: yet let vs pull a coate of the meekeſt lambe in Chriſts fold, and it will not hide thoſe open impieties that they do not commit but iuſtifie, and therefore we may write them downe *The Publicanes*.

Anno Dom: 1100.

2 If it be ſo, a ſin muſt not be concealed: a Malefactor muſt be openly ſcourged; a Traytor die openly, ſuch wicked members muſt not liue, and therefore liue in ſhame; *Noluit Deus latere, quos noluit viuere:*

uere: Capitall ſinnes, publique ſins, ſcandalous ſinnes: Drunkennes, not as *Noé* before his ſonne in the Tent, but at nooneday ſtaggring and reeling before the Sun of the Firmament, muſt theſe be couered, and not remembred? Charitie indeed doth couer infirmities but onely theſe that are cõmitted with no great circumſtances. In the Epiſtle of Peter, *Charitas operit multitudinem peccatorum*, it couers the multitude of ſinnes, but not the magnitude. But euen for the leſſer wee had beſt take order to make our peace, or elſe at the day of iudgement they ſhall all be diſcloſed: Euen by this very place of Scripture ſhall we be iudged, being the doctrine of one of the 12. that ſhall *ſit vpon twelue ſeats iudging the twelue tribes of Iſrael*, and remembring this very place of *Mathew the Publicane*.

1 Pet: 4. 8.

The point is well ſharpned, now let me lay it to the heart, and this Seraphim doth inſtruct vs, Not to reproue a ſcandalous ſinne with too deiected mildneſſe: Is God ſo bitter in remembring, and muſt wee be ſo meeke in reprouing? I am perſwaded that

that if the meekeſt *Moſes* vpon earth ſhould bring the Law to this dropſie-drunken, oppreſsing, blaſpheming age of ours, hee would breake the Tables in peeces for very zeale, and yet his zeale both pittied and bleſſed. Let a priuate man by ſome inſtinct of his own, which it may be he thinks was illumination, pull at ſuperſtition, any part or any relique of it, he ſhall be recorded by ſome *Canoniſt* or other (that ſits lurking at our Sermons with wooll in his eares) to be a Sciſmatique, a Separatiſt, to be the men that are factious, that deny the Prieſthood, that ſpite the Head of the Church, the Bodie of the church, the Order of the church, the peace of the ſpouſe of Chriſt: and thus with ſuch titles fitter for the worſhippers of *Moloch*, then for Chriſtians, we *Naule them by the eares*, and hang them vp like men vpon gibbets, to make the world beleeue, they are but Malefactors and Publicans. Deut: 15.17.

But if we looke about vs, we do not well, like wicked *Achab* to perſecute, and lay our hands vpon *Micha*, and let *Benhadad* an open enemie eſcape with too much meek-

neſſe as though he were not a noted Publican: O God forſend that any of vs ſhould be ſo deiected, As not to acknowledge the power of Gods graces in our ſelues; or diſhonour him ſo farre, as not to ſpeake the truth to others. When a man comes like *Moſes* with the rod, then the moſt hard-hearted *Pharaoh* will deſire him *To pray vnto the Lord for him*: when a man comes with reproofe like the Trumpets which the Angels ſounded before the Emperour of heauen and earth, riding vpon the wings of the winde, the horſes breathing fire and iudgment; It is the Trumpet that doth make a tumult in the conſcience of a ſinner, when God begins to proclaime warre vnto his ſoule for ſome mortall and ſcandalous ſinnes. It is not the battle of generall doctrine, but it is particular application that wedges it to the heart, and make a ſinner ſhrieke out like the murthered Ladies of Ieruſalem, or like the men after Peters Sermon, *Men and brethren, what ſhall we doe to be ſaued?* When a Preacher like the Seraphim of God extenuates not

Exod: 19.

Act: 2. 37.

a ſinne, nor the nature of ſinne, nor the branches, nor the deſcent of ſinne: nor the cuſtome of drunkenneſſe or ſwearing, or any common ſinne, but as with a thunderbolt of holy indignation, ſlings *Goliah* in the forhead, and tells him to his face, *It is he that blaſphemes the God of Iſrael.* Thus it muſt be: no Honorable, no Worſhipfull, no beſt beloued at euery word in Sermons, if they doe ſo they are the wolues that make aſſes of you, and then deuoure your ſoules with tickling. The ciuill Magiſtrate oftentimes lets drunkenneſſe paſſe vnpuniſhed and blaſphemie perhaps becauſe he ſees them not: Therefore we may remember them if not reproue them; nay reproue we muſt when you are dead, for you cannot endure to be touched when you are liuing. I am ſure there are leſſe ſins puniſhed with death, therefore we may at the leaſt remember ſuch capitall ſins. You haue Sermons of memoriall at the Croſſe and Spittle, and there you are told of your pietie and workes of Mercy, and as was in the laſt yeeres Pſalme which the Children

In the Pſalme ſung at the Spittell *Ann:* 1615.

of the Hoſpitall did ſing, they pray for the bleſsing of *Zacheus* vpon you. If you will haue vs to remember *Zachæus* well diſpoſing of his goods, giue vs leaue to remember you of the ill getting of his goods. Remember then what *Zachæus* was and *Matthew* the Publicane, and you will not be angry with vs, if in priuate Pulpits *the Righteous ſmite you and ſet your ſinnes before you*, and yet no ſhame vnto you, no more then was to the Patriarkes, which doe not onely inſtruct vs *Teaching* but *Sinning*. Let vs therefore receiue the remembrance of our ſins with meekneſſe and long-ſuffering to the glory of God, the example of the wicked, the ſhame of our owne infirmities: To make vs that heare the report of other mens ſinnes to ſet vp that *Abrahams* ſtaffe of watchfulnes, to driue away all the cogitations of that ſinne, that like vncleane birds doe ſticke about the ſoule: To the caſting downe of thoſe that thinke too well of themſelues, or thinke no ſin but that which is malitious: To make our ſelues ſtronger in the confidence of Chriſt: to the ſuppreſsing

Ambroſ. de Abrah: Patriarchæ nos inſtruunt, non ſolum docentes ſed errantes.

Gen: 15. 11.

preſsing of all boldnes, to the ſtirring vp of our compaſsion to thoſe that fall; and to the end that wee ſhould feare leſt God ſhould plucke the *Thamars* muffler from the face of euery hypocrite, and diſcouer him to be as bad as euer was the ſubiect of my Text, which is *Mathew the Publicane.* Gen: 38.19.

And now for him that is dead, I hold it good for me ſpeake no more of his Virtues, then neceſsitie makes it a virtue to ſpeake. One ſinne he had, you that haue leſſe, write him in your Table-bookes to be a ſinner: What others there were vpon obſcure rumors or miſpriſions, what doubt full ſins there were, we are not to defame the perſon, when God hath not vncouered the ſin: To ſay a man is drunke when hee only moues his lips, as *Eli* did to *Anna*, thats want of wiſdom: to ſay he did not ſinne, that were a detraction from the glory of God, that gaue vnto vs ſome ſignes of his conuerſion, though his ſicknes made them weake; It may be his faith was weake, it's no matter, weake or ſtrong it was enough to ſaue him, if it were true; true it was, or *Applic.* 1 Sam: 1.14.

elſe he had not prayed, *God be mercifull vnto me*, *The Lord Ieſus forgiue me my ſinnes*: His promiſe to his friends that he neuer would doe the like againe not many daies before he died, theſe were weake, yet true. To put him therefore betwixt heauen and hell as a Cardinall pictured *Salomon*, becauſe his repentance in his time was held ſomthing doubtfull, that were to put an ancient man into *Limbus Patrum*, or into ſome 3 place; I muſt not leaue him ſo: Thus I may ſay, that ſince he fell not to that pitch of *Pharaohs* obduration, to that *non poſſe pœnitere*, in which he could not call for mercy, that as *Mathew* was called by a word *ſequere*, *follow me*, ſo he by a iudgment; or as *Matthew* by that ſtarre-like countenance of Chriſt was drawne with a ſpirituall deſire like the ſteele to the Loadſtone; ſo he by a ſudden illumination, if not by the word, by the iudgment when he was ſuddenly taken; if not by the iudgment, by a ſecret inlightning of Gods ſpirit vpon his death-bed. And ſo let me ſet him as it were in a ſhip: He hoizt vp the ſaile and turn'd it which

Ierom.

way

way it pleaſed him; the deuill he blew the winde, but I hope God ſate at the Rudder, and ſteer'd him the beſt courſe vnto heauen: and let them his companions in ſin be thankfull vnto God: his companions, for a man may be a glutton, but ſeldome a drunkard by himſelfe; I ſay let them remember that God may ſtrike them ſuddenly like *Balthaſar* in the middſt of their cups with trembling and death, and ſo depriue them of the vſe of their ſpeech, when they ſhould cry to God for mercy; And then what will it auaile them to come with a deafe, blinde, ſtammering old ſacrifice, *In the end of their dayes*, with an hand ſhaking with the palſie, lifted vp by their keepers on their death-bedds: their courage againſt temptations ſtooping like their ſhoulders; their zeale and affections to God their Sauiour withered like their browes; their faith ſtaggering like their feete: the hope of their promiſes in the bloud of Chriſt breaking like their eye-ſtrings. Forget not how I, directed by the ſpirit of truth, haue recorded his ſin, as he hath done the ſinne

of

of *Mathew the Publicane*, that you that want feete may haue the wings of the Cherubin to flie quickly to the Mercy-seat of Iesus Christ; To whom, with the Father of all mercy, and the Spirit of all consolation, be Praise, and Honour, and glory for euer.

AMEN.

FINIS.

FINIS

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